WESTERN RECORDER.

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Communication.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*NO. XI.*

DOCTRINAL PREACHING.

MR. EDITOR—The popular accusation against one class of preachers is, that they are "forever dwelling upon the doctrines." The accusation is sometimes just; but the terms in which it is expressed do not convey exactly the idea which is intended. The doctrines are the joy of every pious heart. The Christian loves them; he lives upon them. They form the basis of his hopes and anticipations; and are intimately interwoven with all his pious feelings, meditations and prayers. He loves to contemplate them separately and in their connexion. He loves to try his own heart and life by taking them home to his bosom as living, glorious realities; and among all those doctrines which are esteemed fundamental, he distinctly sees that no one could be struck out without marring the beauty of the whole.

How then can such an individual complain that the preacher is forever dwelling upon them? The difficulty is just here:—Some preachers, whose minds have been cast in a systematic mould, are continually engaged with the frame-work, the mere skeletons—the bones and sinews of the doctrines. They present them in a manner which is too dry, too abstract, too destitute of feeling. These bones and sinews they are careful to present in their natural order; but they put no flesh upon them. The man who loves them and lives upon them is not satisfied with having always to contemplato them as dry skeletons. The latter are indeed the foundation and support of the whole fabric; and he would by no means undervalue or destroy them, nor fail occasionally to make them the subject of interesting contemplation. Still he does not choose habitually to feed upon them; and for ought I can see, it is perfectly natural that such a man (as Mr. Newton once said) should "prefer meat to bones," when he is fainting and famishing with hunger.

On this point, Mr. Editor, I am desirous of being exactly understood. A plain dispassionate systematic exhibition of the doctrines, accompanied with clear logical arguments founded on scripture proofs, and with answers to the objections of the heterodox and the ignorant, is far enough from being always useless. At particular times, such an exhibition of truth may be greatly needed. It may serve to disarm prejudice, to prevent the inroads of palpable error, and to furnish the mind of even orthodox hearers with materials suitable to be stored in the memory. But what I am insisting upon is, that this should not be the exclusive manner of exhibiting the doctrines; and that when a congregation have already been indoctrinated, there is no propriety in confining them to this abstract view of truth. Much repetition I admit is necessary upon a subject where there is such general listlessness. But it must be recollected, that arguments, however good, may be so often repeated and dwelt upon as to diminish their practical efficacy. When the fundamental parts of any system of study are once fairly apprehended by the mind and treasured in the memory, the skilful teacher is always desirous of leading his pupils to further advances in knowledge; and above all he is chiefly solicitous that this knowledge should be properly digested and reduced to practice.

This is precisely what is wanted in doctrinal preaching; and the absence of it is the very thing which is so much complained of, in the regular ministrations of one class of preachers. These preachers begin well. They may labour manfully in the toils of argument, till most of their hearers become speculatively the advocates of orthodoxy. Thus far, perhaps, they may have been faithful, and may have received some precious souls as the seals of their ministry. But stopping as they often do precisely at this point, and going over continually the same beaten track, their hearers become dull and careless, almost as a matter of course. The details they so much reiterate, will have been long ago lodged in the memory; the illustrations they bring will have become quite common place; and the arguments they adduce quite familiar to every class of hearers. Their occasional exhortations, too, will manifest the same want of variety; and, for the most part, these will be given only at the close of the discourse, after the attention has become fatigued, when of course they will make comparatively but little impression.

I have said that instead of stopping here, these preachers should lead their hearers onward to increasing advances of knowledge. This, indeed, they are sometimes found to do; yet, for the most part, it is speculative knowledge—knowledge in the abstract—knowledge still undigested and still not reduced to practice. They will lead their hearers from fundamentals to particulars of a minor nature; and introduce them perhaps to all the details of speculative theology; and literally inundate them with a flood of distinctions, which, after all, have more reference to the science of mind than to the real simplicity of the gospel.

All this while, perhaps, their hearers are receiving only that knowledge which puffeth up, and not that which tendeth to edification. To increase in such knowledge will be little else than increasing in hardness of heart and blindness of mind; and the possessors of it may be still farther off from the simplicity of the gospel, than they would have been had they never received it. This, I have before shown, while speaking of the doctrine of human depravity. Other doctrines would furnish a still clearer illustration.

The doctrine of human inability, for instance, is one which, though fundamental in its nature, requires to be explicitly stated, clearly proved, and carefully discriminated from the mass of error which surrounds it. The strong points of this doctrine, however, may be readily apprehended by the mind, so far as theory is concerned; yet to have them fully digested and reduced to practice, is a very different thing. This, in the ordinary course of events, requires the close, personal application of truth to the conscience, just where the latter is most vulnerable. It requires the exposure of false refuges, hidden errors, and secret excuses, which are ever found in the bosom of the impenitent and the self-righteous. The Spirit of God, it is true, may do this work of application without the direct instrumentality of the stated preacher; but in this day of gospel privileges, it is seen that close searching discourses are the most frequently attended by the convicting and converting influences of the Spirit; and it may well be doubted whether the preacher who is here greatly deficient, is ever very successful in winning souls to Christ. Deficient indeed he may chance to be, in the powers of his mind, and still preach in the demonstration of the Spirit. But the weakest child of God has seen something of the deceitfulness of his heart; and the clergyman who has talents enough to give a logical exhibition of gospel doctrine might easily learn, if so disposed, to find direct access to the consciences of his hearers. I am not saying that conviction would always be the immediate result of such management; but I do affirm that preachers who have been greatly blessed in revivals of religion, have been always more or less distinguished for this species of plain dealing.

Let us now suppose that a preacher has taken for his text—"Ye cannot serve the Lord, for he is an holy God, a jealous God," &c. and that the hearers are ready to subscribe *in so many sound English words*, to the doctrine implied in it. The preacher who

> "Plays round the head, but comes not near the heart,"

will nevertheless go over the whole ground of argument, not to stir up their pure minds by way of remembrance, but to prove just what his hearers before admitted to be true. This done, he will not come directly into their bosoms and disclose the secret workings of their hearts; he will be somewhat general and declamatory on these points lest there should be too much feeling or irritation—lest perchance he should drive some of them to a returnless distance from the gospel. But there is a field of intellect hard by, which he can occupy without fear or self-denial. He can speculate minutely about the origin of sin, about natural and moral inability, and be very scrupulous about definitions and inferences. He may tell how sincere Christians often differ in their explanations of these things, & show the importance of having right apprehensions of them. Yet if, at the same time, he has neglected to harrow up the consciences of his impenitent hearers, he will perhaps be directly ministering to their self-sufficiency; for in this field of intellect, they can follow on without embarrassment. They can draw distinctions, start queries and raise disputes, for aught they see, as expertly as if they were real believers. This field of argument is common property; and while engaged in it, men whose hearts are widely different, may seem to be of a similar character.

Far be it from me, Mr. Editor, to depreciate the importance of such discussions; yet certainly, when they are made to take the place of far "weightier matters of the law," they are unreasonable. A previous step in the discussion of the doctrines, would be to call up in review the habitual actings and workings of the deceitful heart; to disclose at once the secret fountains of iniquity; to detect the maliguity, hypocrisy, pride, falsehood, vanity and unbelief that reign there; and to lay the scene of the detection, not at a distance, as if the hearers were to sit in judgment on some absent criminal—but to lay it directly before the preacher in the consciences of sinners who know themselves to be criminal, and who will thus be likely to understand his illustrations as having prime reference to themselves. Let him not only charge the sinners before him of blinding their own eyes: Let him tell them *how* they do it. Let him detect them in the very act. Let him drag forth to light all their secret excuses, all their hidden carnality and rebellion. Let him protract this business; bring it up in glowing contrast with the *holiness* and *jealousy* of God, who will not pardon their iniquities; and aim it directly at the most vulnerable points of conscience. Let him do this with a heart which is at once full of tenderness and full of holy zeal. Let him not fear to wield the denunciations of the law in all their terror, or, as occasion demands, to sound forth in the gentlest language, the winning invitations of the gospel. Let him do all this as in the fear of God, relying on divine assistance for the blessing; and he will then be doing just what the case requires. He will be taking the most direct method to undermine the false confidence, and the self-justifying spirit of sinners. Instead of leading them to that knowledge which puffeth up the unsanctified heart, he will be teaching them direct lessons of humility. He will, by the divine blessing, be leading them to a better understanding of the nature of their inability; and lead them to *feel* as well as to acknowledge it. He will just be striking at the root of all their secret excuses; and laying a foundation for further instructions.

The man who thus preaches the doctrines, will not be complained of by the accusers who were alluded to at the head of this article. Whatever others may say of him, these will be both pleased and edified. How vain, then, is it for speculative preachers to pretend, that such Christians are opposed to sound doctrine! Just the reverse of this is true. It is sound doctrine in the essence, the very marrow and fatness of it, that they desire; and it is because they are unwilling continually to exchange this for dry bones and skeletons of doctrine, and prefer the genuine seed of the word, to the husks of theology, that they complain. Even husks have their importance: They are necessary as securities to the precious grain; but they are not the grain itself. They are not suitable food for the soul that is hungering for the bread of life; and I shall now leave your readers to judge, Mr. Editor, whether those who offer them as food, or those who cannot feed upon them, are the most to be censured for not enduring sound doctrine.

Your's,

ELIHU.

From the London Missionary Register.

GERMAN THEOLOGY.

Extract from an address on "the Neological system of religion," delivered in England, at the last anniversary of the Continental Society by Rev. Dr. J. Pye Smith.

This system so falsely boasting of its rationality, may be briefly described, as nominally accepting christianity to be a true religion, while all its evidences, facts, doctrines, and requirements, are twisted, tortured, and in every way, artfully misinterpreted, so as to be brought down to the mere religion of nature. The parties in question will even say that christianity is a religion given by God, and they will not scruple to call it a revelation from heaven; but if you were to ask them in what way and by what means, it would turn out, that they admit christianity to be a divine gift, manifestation or disclosure, only in the sense in which every other thing that is good and useful, is so; and therefore may be said to be from God: So the invention of steam engines, of gas-lights, or any of the convenient and beneficial arts of life, may very properly be said to be from heaven. They are all unquestionably gifts of God; parts of his plan of providential bounty. It is only, therefore, to convey this general idea, that the persons whom I allude to, employ language, which, though true so far as it goes, is essentially defective of meaning, and in the intention, absolutely fraudulent.

These are the principles which are delivered from many of the professors' chairs in the Protestant universities of Germany, and which are thence transfused into numerous parochial pulpits!

The general practice of the Professors of theology in those universities is to take the scriptures merely as venerable and interesting documents of antiquity, the curious records of tradition and opinion, and the mystic, moral and political poetry of the ancient Hebrews. To the elucidation of the scriptures under this view, they bring immense stores of learning, but merely as a grammatical or historical comment; precisely as they would write a disquisition on the text of Herodotus or Homer. For example; they take the prophecies of the Old Testament, & with a splendid apparatus of oriental learning, they investigate the terms, and settle what they deem to be the primary and sole signification: Having done this, they blush not to tell us, that the writers of the New Testament, and even Jesus Christ himself, imagined that in these writings, called prophecies, there were many descriptions and declarations which respected themselves and the religion which they were setting up in the world; "but," say these illuminators, "Jesus and his apostles mistook; or they dexterously availed themselves of the prevailing opinions, in order to carry their own objects!" Page after page, these writers proceed in their ingenious speculations, perpetually assuming that Jesus first, and then Matthew, John, Paul, and their coadjutors, applied to themselves and their cause what never was meant to have such an application; thus would they subvert the whole argument from prophecy, and represent the dictates of the spirit of Christ as nothing more than the inspiration of genius and enthusiasm.

When we come lower down to the times of the Lord Jesus and the setting up of his kingdom, we find the same spirit of conjecture, illegitimate inference, surmise, assumption, and at the favourable opportunity, bold assertion; and all converging to the same point of representing christianity to be a wise and benevolent but purely human contrivance for the promotion of virtue and good morals; while, on the admission of this system, the authors of the contrivance were atrociously violating the first principles of morals in giving to the world a tissue of deliberate and persevering falsehoods!

They represent Jesus as a very excellent man, far superior to the generality of his countrymen, in the benevolence of his disposition, and the enlargedness of his mind. He saw the degraded superstition and bigoted ignorance into which his countrymen were sunk, and he conceived the grand idea of a general religion, which should be stripped of every thing local and temporary, and be adapted to the condition of mankind in all countries, and periods of time. He found great obstacles to his endeavours for the introduction of this system of pure and simple morality. Those hindrances arose, partly from the ignorance of the multitude, & partly from the pride and dominant interests of the higher orders; therefore, say these modern speculists, he, with a wise and benevolent artifice, adapted his measures to conciliate prejudices, and bend popular opinions to his own purposes. Finding, in the books held sacred by his countrymen, passages which were supposed to be prophecies of a great personage who was to arise and be their deliverer from bondage and evil, the thought struck him that he might make a happy application of these descriptions to himself, and thus might bring to bear advantageously upon his cause, the whole tide of popular and most favourite expectation. With admirable dexterity, but with great prudence and caution, he availed himself of this instrument; and gradually advanced to the avowal, that he was actually the Messiah so eagerly expected by his countrymen. He met with violent opposition to his scheme from the authorities and superior persons of Judea, who supposed their interests to be in danger from the elevation of the multitude, and entertained, perhaps, unnecessary apprehension from the rigid jealousy of the Roman government. By their instigation, Jesus was apprehended, brought to trial, condemned, and led forth to execution. He was, indeed fastened to a cross; but he had secret friends in the great council which had condemned him, as Nicodemus, Joseph, and perhaps others; by their good management orders were perhaps given to the executioners to hurt him as little as possible; he was taken down in a swoon, laid in a sepulchral cave, and there the utmost care and skill of his friends were employed to cherish the still existing spark of life. Success ensued, and he was in due time, restored to health. Now, however, he thought it unsafe to expose himself again to public gaze; he, therefore kept in concealment, and frequented only the society of his faithful friends, to whom he more amply expounded his system of doctrines and observances, and engaged them in a regular plan for extending it as far as possible among mankind. After a few weeks, he one day walked up the Mount of Olives, attended by some of his followers; and on the higher parts of that hill, a mist or cloud (no unusual occurrence) enabled him to withdraw gradually from his companions; he thus concealed himself in the fog, went down on the other side of the hill, and for that time at least, was seen by them no more. He then lived in deep retirement; how long, cannot be certainly known, but it is probable about twenty-seven years. Occasionally, and for special purposes, he made visits to some of his trusty adherents. One of these occasions was very memorable; in the neighbourhood of Damascus he met Saul, a young man of uncommon talents, and who had commenced his career of public life as an ardent enemy and persecutor of those who adopted the new religion. Jesus had the astonishing address to persuade him to change sides, and become a follower and advocate of the new cause, which held forth an inviting field of exertion to a glowing mind, longing for publicity and fame.

But I must pause. I feel shame and disgust at proceeding with these recitals of an infidelity, which sets at defiance probability and reason; and which, if we for a moment put the case of its admission, is infinitely less credible than the miraculous facts which it endeavours, by gratuitous evasions to escape.

Thus do these unhappy rationalists, as with the lowest possible claim they style themselves, endeavour to undermine the facts on which the gospel rests! Such are the opinions and hypothesis of many who occupy the parish pulpits in not a few towns and cities of Germany and Switzerland!

It is no wonder then, that from these modes of treating the foundations of our faith, the results have been most melancholy. Those results as applying, both to the doctrines taught and the practice exemplified, it would be impossible to describe in terms too strong.

It is also a painful fact, demanding our particular observation, that in many instances where there is reason to hope that a better state of sentiment and a superior order of religious feelings do indeed exist, so cold, feeble, and inert are the operations of piety, as to stand in need of the most efficient aid that you can give, by your example and exertions, *to strengthen the things which remain*, and animate them with a renewal of holy vigour. A German clergyman of distinguished learning and piety, and who is intimately conversant with the state of religion in his native country, has informed me that though acquainted with various pious persons, both clergymen and laymen, he does not know one instance, in which those very persons could be relied upon for maintaining that privilege and duty, which is so common and familiar with us, daily domestic worship. This awful state of things loudly calls on us to go forth, and raise our arms to meet the falling ruin; and if possible to arrest the progress of these destructive evils.

Religious Intelligence.

From the Missionary Herald.

DEATH OF KARAIMOKU.

Under the date of March 2d, Mr. Chamberlain writes thus, concerning the last days of this christian chieftain.

He died at Kaiura, on the 8th of April. His recovery had long been despaired of, and it began to be apparent, about the commencement of the present year, that his days were fast drawing to a close.

Having a strong desire to visit a favorite residence on Hawaii, and behold once more a spot endeared to him by many recollections, and by important transactions, he left Oahu on the 12th of January, in the brig Chinchilla, Capt. Thomas Meek.

The parting scene was one of great interest. He had waited some time for the arrival of one of the missionaries to attend prayers with him, a thing he seemed unwilling to dispense with, before bidding a final adieu to the shores of Oahu. When this exercise was closed, he walked with feeble and trembling step towards the shore, supported on each side by a faithful friend, and was attended to the boat by a large concourse of people, who pressed around him to view, for the last time, the form, and receive the parting *aroha* of their venerated chief.

The vessel stopped at Lahaina, and Karaimoku had the pleasure of an interview with his friends there, and spent one Sabbath with them. The occasion was improved by Mr. Richards for the baptism and reception into the church, of Nahienaena, Hoapiriwahine, & the other candidates who stood propounded with them for admission.

During his stay at Lahaina, he was very comfortable, and also for some days after his arrival at Kairua; and some feeble hopes began to be entertained, that his life might yet be spared for a season; but these hopes were very transient. His disorder [the dropsy] took a sudden, unfavourable turn, rendering an operation necessary, and in a few hours after it was performed, he died. We have received, as yet, very few particulars respecting his last moments. We have heard in general that his end was peaceful and happy. "The memory of the just is blessed."

Tranquility has been maintained hitherto at all the islands, and we hope nothing will take place to interrupt the slumbering stillness of the nation. Upon Kaahumanu devolves, of right, the guardianship of the King, and the direction of public affairs; and unless her right is disputed, and her authority disregarded, we shall fear no disturbance, nor any thing to derange the plans, or darken materially the prospects of the mission.

From the Recorder & Telegraph.

ABSTRACTS OF INTELLIGENCE.

London Missionary Society.—Departure of missionaries: March 21, Rev. Mr. Kayser and wife, for the Cape of Good Hope. April 4, Rev. J. J. Freeman and wife, and two children, Mr. and Mrs. Canham, for the Isle of France, on their way to Madagascar. April 10, Rev. Mr. and Mrs. Thomas, for Quilon; Rev. Mr. and Mrs. Miller, for Travancore; and Mr. W. B. Addis, for Quilon. "Perhaps at no period of the Society's history, since the sailing of the ship Duff, have the Directors ever sent out so many laborers together. Within a month, thirty-one persons, including families, have launched forth upon the deep, destined to far distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the important cause in which the Society is embarked, but to go forward, relying upon the co-operation of its numerous friends, and above all, on the effectual blessing of Him who has said, "the silver and the gold are mine," and whose "also is the greatness, and the power, and the glory, and the victory."

Rev. W. Reeve, who has been some time in England, is about to "return to India for five years, with a view principally to complete the translation and revision of the holy scriptures, in Canarese, in which considerable progress has been made; and, on account of health, he has the instructions of the Board to reside at Bangalore, where he will, in addition to the translation of the holy scriptures, undertake some department of instruction in the Bengalore college; and engage in direct missionary labours at that important station."

Missionary Devotedness.—The Rev. Mr. Nott, leaving England the second time for the South Seas, writes thus to the Secretary of the London Missionary Society, dated Plymouth, March 26, 1827: "The last moment is now arrived—our anchor is just up.—Our Plymouth friends came off this morning to bid us farewell, are now returned in

the boat. And now; my dear Sir, finally farewell! After a few more hours, beloved England will sink below the horizon, to be seen by me no more forever. Be it so; no such trifles move me; for what does it signify on which side of this little globe we live? The only things worthy of attention are to be the Lord's, and to be doing his will, to have a title to heaven, and to be growing in meetness for it. May it thus be with you and me."

The appeal contained in the following communication should not be lost upon the community. Monroe, the station alluded to, was established in 1821, by the Synod of South-Carolina and Georgia, among the Chickasaws, within the chartered limits of Mississippi, about 50 miles from its eastern boundary, between the waters of the Tombigbee and Yazoo.

For the Western Recorder.

Coldspring, Cattaraugus co. June 18, 1827.

Mr. Editor—I send you for publication the following extract of letters from Monroe Missionary Station, as being the most ready way of obtaining the end for which they were written. Mr. Butler (the writer) went from this place with his family a little more than a year since, and is connected with the station as a farmer. The letters were directed to Mr. T. Everet, of this place:

"*Monroe Miss'y Station, April* 14, 1827.

"Dear Brother—Having just returned from Mayhew station, I have to tell you good tidings of great joy. In great mercy, God is showering down his Spirit on his dear children, and awakening sinners there. Out of the mouths of the children of the forest, he is perfecting praise. Yes, boys and girls are lisping forth the Redeemer's name, and thanking him for sending his missionaries amongst them. God has also cast a look of mercy upon us here at Monroe. Some hope they have found the Saviour, others are anxious about their souls. Our meetings are full; the harvest is great, and the laborers are few.

"The *cry* is *loud and deep*, come over and help us. We understand that Mr. Wilcox is with you, and we jointly intreat him to use his influence, by writing immediately to the ministers and churches, as far east as Rome, and if possible, to obtain a teacher and two laborers for this station. We wish also to hire two pious young men for one or two years; we would pay $150 per year, to labour on the farm. We are also in great want of money. We know not in what way our heavenly Father will help us, but we desire to rely on him, while we feel it duty to make known our wants to the christian community.

"Should any thing be collected for our relief, let it be transmitted to Alex'r Henry, Esq. Philadelphia, subject to the order of Thomas C. Stuart."

Should any person or persons be disposed to go to the help of our brethren at Monroe, they will signify their intentions by writing to the subscriber, at Coldspring, Cattaraugus county. Wm. J. WILCOX.

CHOCTAW MISSION.

Messrs. Byington and Wright spend much of their time in the study of the difficult language of the Choctaws, for the purpose of reducing it to a system, &c. They have so far succeeded as to prepare several elementary books for the Cincinnati press. Elementary lessons on sheets are now in press at Greensburgh, Alabama. Several tracts also have been translated for publication.

SENECA STATION.

The numbers received in communion in May, as fruits of the revival, were *eight*. Mr. G. Clark, the schoolmaster, has left on account of ill health.

TUSCARORA STATION.

Rev. Joseph Lane has been compelled to leave this station from ill health. He is succeeded by Mr. John Elliott, who left Boston on the 6th ult.

Improvements of the Cherokees.—Several years since, we stated that a syllabic alphabet, consisting of 86 characters, representing all the principal sounds in the Cherokee language had been invented by George Guess, a native Cherokee. By means of this invention the art of reading is now acquired by the Cherokees with astonishing facility. From a letter of one of the missionaries in the Herald for this month, we learn that the enthusiasm of the nation is highly excited, that a medal has been voted to Mr. Guess, and that money has been appropriated by the national council for the purpose of printing the word of God, and other books in the new character. The prospect is that a knowledge of reading, writing, and the other branches of a common education will soon be as extensively diffused among these Indians as among any people on the globe.—*N. Y. Obs.*

SANDWICH ISLANDS.

In speaking of the necessity of another printing establishment, the Herald says, "*Two printers* and *two presses*, kept in constant employ, could not furnish the materials of reading and reflection as rapidly as they are demanded by the waking intellect of the Sandwich Islands. Hereafter, there, should be two printing establishments—one for Hawaii, the other for the remaining islands." In addition to the labour to be done at these establishments, it is contemplated to employ Mr. Loomis, (who, it will be perceived from the letter of our correspondent in Boston, has returned to this country) during his residence in the United States, in superintending the printing of a large edition of the gospels in the language of Hawaii, and of some other books, for the use of the natives. It is thought that the printing of these works can be executed more speedily, more neatly, and more economically here, than at the islands.—*N. Y. Obs.*

THE KING OF PRUSSIA *vs.* THE POPE.

It has lately been remarked in several papers, that there were many strong indications that the King of Prussia is an enlightened Christian. We sincerely hope it is so. The following, from a London paper, affords evidence that he is not disposed to exercise any arbitrary authority over the different denominations in his kingdom, nor to interfere with their faith or mode of church government. He thus shows that he has some clear apprehensions of the nature of religious liberty. He also recognizes the right of his subjects to choose their own religion in all its forms; and intimates to the Catholics, the regular course in which they may enjoy full liberty of conscience.—Should the Pope deny them their most reasonable request for the enlargement of their privileges, the probability is that they will discover him to be a hard master and "renounce the yoke of bondage which neither they nor their fathers could bear," and from which God is delivering the abused Catholics throughout the world.

Bremen papers of the 4th inst. contain an article dated Silesia, April 16, which speaks of "an important event," namely, "The changes which the inhabitants of twelve villages in Silesia, with the co-operation of their clergy, have proposed to make in their (Catholic) form of worship. The Bishop of Breslaw has applied to Berlin on this subject. Privy Councillor Schmedding, a Catholic, who directs the affairs of the catholic church in Berlin, has gone to Silesia to inquire into the matter on the spot. This however, instead of setting the business at rest, only made the inhabitants of the villages in question more firm in their adherence to the changes they had made, who applied directly to the King, petitioning him to sanction the changes they proposed, which included the abolition of the celibacy of the clergy, permission to read the Bible, the singing of German hymns, and the reading of the mass in the German language. To this the King replied, "That as they did not belong to the Protestant church, but were Catholics, he could not do this; the best they could do would be to apply to the Pope, and ask for his dispensation. Should this be refused them, they might give him notice of it; and should they then be inclined with their religious views, to join the Protestant church, he would support them in their design." A petition was accordingly sent to Rome, & the Pope's answer was anxiously expected.

IMPROVED CONDITION OF THE JEWS IN GERMANY.

The sovereigns of several of the German states are seeking to raise the Jews in their dominions from their moral degradation, and to ameliorate their condition, civilly and politically. The principal means used for this end is education; and in the kingdom of Prussia particularly, the laws and regulations on this subject are spoken of as most excellent. In addition to the measures taken for the establishment of common schools, from which the best results are anticipated, a plan drawn up by the Jewish high priest of Berlin, for establishing amongst his people a *Theological Seminary* for the education of teachers—not as formerly, for the mere study of the Talmud, but for the attainment of general knowledge and classical literature, and particularly for the study of the Old Testament, has been submitted to the government, and has received its decided approbation and support.

In the Grand Duchy of Weimar, all prohibitory laws relating to marriages between Christians and Jews have been repealed, and a motion to the same effect has been made in the House of Representatives of the Grand Duchy of Hesse Darmstadt.

Professor Tholuck writes under date of Jan. 12, that the work of God among the Jews of Berlin has not ceased, "but I am sorry to say," he adds, "the instructors are few. The evangelical ministers in Berlin are so much engaged, that they generally refuse the charge of proselytes. An aged Jew lately made application for baptism to no less than six ministers successively, but in vain. This Jew remarked, that in the times of the apostles, many teachers of christianity ran after the Jews to convert them; but now the Jews actually are obliged to run from one christian teacher to another for instruction, and without being able to get it." Prof. T. says that none of the proselytes in Berlin mentioned by him during the last two or three years have fallen off.—*N. Y. Obs.*

From the Philadelphian.

PROTESTANT CAUSE IN IRELAND.

Extract of a letter from Ireland, to a gentleman in this city, dated April 7th, 1827.

My heart bleeds to tell you, that your young friend J. W. is no more! On his way home from B. shortly after leaving a house in which he had left a bible, he was attacked with staves and other weapons, and cruelly murdered. Two of the murderers now lie in Cavan jail. In a short time he has been instrumental in turning more than thirty Catholics from darkness to light. His death is lamented by all who knew him, but he has gone to a more happy world. His blood may be of great benefit to the church. His brother, who never before thought of doing any thing for Christ, is now set to work for him, and many others. Pray for us!—Two of those Catholics who lived with you, have read their recantation in the church; and it is not uncommon to hear of 12 or 14 in one week doing so in each of our churches. A converted priest lately preached in our church, and gave us an account of more than 2000 who have ceased to follow the beast, and turned to the Lord. Some of these may be hypocrites, indeed, but I believe the work is the Lord's, and he will perfect it.

The Dissenters in England, cherish strong hopes of an enlargement of their privileges under the administration of Mr. Canning.

Tracts Wanted.—An individual from the new settlements writes to the Secretary of Home Missions, that the "missionaries are deprived of half of their efficiency by the want of tracts and other religious publications."

"I know," he says, "from personal observation, the character and feelings of the population of those portions of the country which have long been destitute of stated religious teaching. There are innumerable little prejudices, indefinable aversions and apprehensions, which throng the minds of many when a new minister comes among them. They are awake to every thing about his person and manners, and often ready to derive unfavorable impressions from the most indifferent circumstances. If there are various sects of Christians in the same vicinity, these little prejudices become more numerous and stronger on account of a real or supposed collision of the interests of these several denominations. Thus it is that your missionary will meet at almost every threshhold enough of that fearful and suspicious spirit, to prevent his exhortations and instructions from coming home to the hearts of the people."

The distribution of tracts he thinks would do much towards counteracting this species of prejudice; and besides this, would virtually multiply missionary labour, and furnish the preacher as it were with the gift of tongues.

Want of Bibles in Greece.—Mr. Benjamin Barker, an agent for the British and Foreign Bible Society, who has recently visited Thessalonica, relates many interesting facts which show that the Greeks are very desirous to obtain copies of the scriptures. A youth on receiving a New-Testament, gathered together his father, mother, brothers and sisters, to communicate to them its important contents. On every favourable opportunity, he is seen reading to them the glad tidings contained in this book of life.—While Mr. Barker was at the consul's house, a number of poor children, mostly orphans, applied for copies of the New-Testament; among others twenty Greek priests begged for it in modern Greek, as they were not acquainted with the original, stating that they were willing to understand what they were bound to teach their people. These things evince that the field at Thessalonica, where a flourishing church was collected in the days of the apostles, is now whitening for the harvest.

Unitarians in England.—At the annual meeting of the American Unitarian Association, Rev. Mr. Palfray, who recently returned from Europe, said, in advocating a resolution that a more intimate union ought to be produced between Unitarians here and in England; "spoke with pathos of the exemplary patience with which English Unitarians had borne the disabilities which they endured in consequence of a conscientious adherence to their opinions. He said no Unitarian in England could be married unless he could contrive either to climb over or crawl under a thirty-nine barred gate." The force of these remarks, however, was nearly lost upon those who considered that these disabilities belong to all dissenters, and were enacted before Unitarians had a name; and especially if their own accounts are true, there are many of their number, who in long surplices and big wigs, grow fat on tithes within the enclosure, having found no difficulty from the thirty-nine barred gate.—*N. Y. Obs.*

The convention of Baptist churches in the state of Connecticut held its annual meeting at Hartford, June 13. There are 55 churches in this body, 5 of which were added at this session. 38 of these churches were represented at this session, by 56 delegates. The success attending the labors of the missionaries employed has been great. In no previous year, has there been so extensive an influence of the copious outpourings of the Spirit.—*Ch. Watch.*

A county bible society, auxiliary to the American Bible Society, was organised at Lyons, on the 26th of June, for the county of Wayne. The Lyons Advertiser, in alluding to the formation of this society, states, that "from a calculation lately made, it would appear that not less than *twelve hundred* families in that county," were destitute of the word of God."—*Ontario Repos.*

A Blind Man diffusing Light.—Rev. Mr. Woodbridge, who is settled at Green river, N.Y. 10 or 15 miles west of Stockbridge, lost his sight while at college, and has been totally blind for many years. Notwithstanding this afflictive privation, he is an able and useful preacher of the gospel, and performs the various and important duties of a christian pastor to the acceptance and edification of his people. Thirty-three persons were added to his church a few weeks since. He employs an amanuensis, and most of his sermons are written out.—*Hamp. Gaz.*

Decease of Ministers.—Within about four months, and in the limits of New-England, four valuable ministers of the Baptist denomination have departed to the eternal world. To the names of Angell, of Beckwith, and of Gammell, we now regret to add that of the Rev. Francis G. Macomber, pastor of the Baptist church in Beverly.

An Infant's School Society has been organised in Philadelphia, under flattering auspices. The board of managers consists of twenty-five ladies; and they have appointed a committee of five gentlemen to assist them.

Church constituted.—On Wednesday, June 6, a presbyterian church, consisting of fifteen members, was constituted in Savannah, by the Presbytery of Georgia. On this interesting occasion, a sermon was delivered by the Rev. N. A. Pratt, of Darien.

The Executive Committee of the Pennsylvania Missionary Society, are aiding 15 feeble churches, besides the mariner's church in Philadelphia.

Liberality—A. H. M. S.—A second instance is mentioned by the Secretary of the Home Missionary Society, of an individual in Mr. Mason's congregation, New-York, becoming responsible for the support of two of the Society's missionaries. The "Sabbath School Missionary Association of school No. 5," of that city, have also undertaken to aid a feeble congregation in support of the gospel, by raising the required sum of fifty dollars.

Donations to the A. B. C. F. M.—These, exclusive of legacies, as acknowledged in the Herald for the present month, amount to $11,-918 81, from May 16 to June 20. The sources from which some of this amount was derived are not to be calculated upon *monthly*. The Auxiliaries of Boston and vicinity contributed within the *year past*, $6,438 11.

Revivals.

We continue to select under this head those notices of revivals which appear to be of the most decisive character, and the best authenticated—not presuming to transfer to our columns every thing that appears under the denomination of a religious excitement. Some of the current notices are too indefinite.

The following interesting notice appeared in the Portsmouth Palladium, of the 25th ult. It has since been copied into the Philadelphian, and into the (Boston) Christian Watchman.—This is all we know respecting it.

Portsmouth, Vir.—We feel it a duty to inform those of our friends at a distance who are interested in the subject of moral reform and in the practical success of the gospel, that there is a degree of religious excitement in Portsmouth which beggars description, and is, within the recollection of the oldest inhabitants, entirely unprecedented here. This excitement is not confined to any particular denomination—nor to age, sex, or condition. The aged and the youth, the rich and poor, male and female, are nightly prostrate at the altars of our churches, presenting a spectacle truly impressive and affecting to the most relentless. Nor are these devotional exercises confined to the churches, the dwelling-houses of our citizens, with few exceptions, are appropriated to purposes of religious worship, and the whole town presents the impressive aspect of a religious camp.

We pretend not to give a description of the impressive scene now exhibiting in our town, for which we are entirely incompetent. We may venture, however, to affirm that it is one, the exhibition of which cannot be ranked among ordinary occurrences.

Revival in Norfolk, Vir.—An intelligent gentlemen from Virginia informs us, that a powerful revival of religion is now prevailing in Norfolk and the vicinity, among Presbyterians, Episcopalians, Baptists, and Methodists. It appears to have commenced in Portsmouth, and has extended to Norfolk, Williamsburgh, Suffolk and Gosport. Many of the workmen in the navy-yard at Gosport have shared in its influence.—*N. Y. Observer.*

Guilford and Passadumkeag.—We are informed that a glorious and powerful work of grace has been going on at Guilford, Me. for some time past. It is reported that nearly one hundred have been baptised there since January last. What joyful news to the people of God! Also at Passadumkeag, a new and unincorporated settlement a little farther east, the Lord has been showing what his grace can perform without the means of a preached gospel. We mention this peculiar circumstance as an encouragement to the destitute parts of God's heritage. It appears that in this thinly settled township, where there was no public preacher of the gospel, the Lord quickened a few of his people whom he had scattered there, to meet together for his worship at a private house, where all were invited who felt disposed to attend.—How long these meetings continued before the Holy Spirit was poured out upon sinners, we have not been informed; but in due time, the Lord appeared in a wonderful manner and gave them a "blessing which they were scarcely able to receive for the fulness thereof." A cry was heard from many quarters, "Men and brethren what must we do to be saved?" So great did the harvest appear, that a messenger was despatched to Bangor for a public labourer to gather it in. This pleasing intelligence is second-handed to us, but may be relied on as substantially correct. We hope shortly to receive more particulars of these revivals.—*Me. Bap. Herald.*

Troy, Fall-River, Mass.—Extract of a letter to the editor of the Christian Watchman, dated Troy F. R. June 26, 1827.

It has been many years since the people of God have been permitted to witness any special work of grace in this place; but the gloomy shades of moral darkness have been dispelled and a glorious day of gospel grace shines with increasing radiance, on the flourishing village of Fall-River. The work commenced the latter part of last winter, in the Congregational church under the pastoral care of Rev. Mr. Smith, but immediately spread in every direction; and in every society was seen the humble penitent bowing before the altar of the living God, and heard in the penetrating accents of the broken-hearted publican, crying, God be merciful to me, a sinner. The probable number who are subjects of this work, is about two hundred.

Groton.—The commencement of this work was about the 1st of January last, in a sudden and rather unexpected manner, although a few of the church had been wrestling hard for the blessing.

The first fruits of the revival was a young married woman, of whom very little was known of her being serious, until she arose and declared what she believed the Lord had done for her soul. A short time after this, another woman became much alarmed in view of her sins. An evening meeting was held, and she being in great agony, could not refrain from crying aloud; and I believe that God overruled this to the awakening of many more. From this time meetings became more frequent; old saints confessed their wanderings, and "returned to their Father's house." The sighing of the prisoners was plainly heard even in the midst of divine service, and although requested to compose themselves, they would again cry aloud—What shall I do? Pray for me; pray for *me*.

Soon, however, their mourning was turned into joy, and their sighs into songs of praise; and suffice it to say, about fifty at length testified their love to Him, who "called them out of nature's darkness into his marvellous light," & are now going their way rejoicing.—*Ch. Sec.*

WESTERN RECORDER.

UTICA: TUESDAY, July 17, 1827.

"*Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.*"—*Heb.* iii, 13.

What an important command is this; and yet how little is it regarded! The command is positive—*exhort one another daily;* it is urgent—*while it is called to-day.* The consequences of disobeying it are dreadful—*hardened through the deceitfulness of sin;* and every christian who has made progress in the divine life, can testify that these consequences are generally connected with disobedience. How, then, can any Christians continue to neglect this command? The reason generally assigned, is a want of spirituality. Their hearts "are so very hard and deceitful." But this is just the evil proposed to be avoided by obeying the command. Exhort, *lest any of you be hardened through deceitfulness.* Shall we then seize upon the consequences of disobedience as an excuse for continuing to disobey? This must be very sinful—it is adding sin to sin. It is remaining in a condition to be *hardened yet more and more* through the deceitfulness of sin. And yet are there not professors of religion who will live day after day, month after month, year after year, in the neglect of this command? Is there not a large class, too, whose obedience is merely periodical—rendered only in times of special revival—or in periods of the most deep declension? Nor is this all. Christians who thus habitually neglect this duty, and excuse themselves in the neglect, are still claiming to be the friends of revivals. They pray for special visitations of the Holy Spirit, and think that they sincerely desire them; and have no idea that the charge of lukewarmness, in a peculiar degree belongs to them. Now far be it from us to judge or condemn any man. This is not our business. But may we not "exhort" such brethren to look about them and be more consistent? May we not affectionately entreat of them, as they love the cause of their divine Master and Redeemer, to be faithful? He has told us, that out of the abundance of the heart the mouth speaketh. And if we can speak abundantly on other subjects, while we have little or nothing to say on the momentous themes of eternity; then certainly all is not right within us. It is high time for us to awake out of sleep, to repent and do our first works.

Neology.—We have often remarked that Socinians, alias Unitarians, are mere infidels in disguise; even the disguise, is at length beginning to be torn off on the other side of the Atlantic, as is evident from various considerations. This road of infidelity leads downward, and the German Neologists, whose doctrines are spreading in different portions of the continent, occupy the lowest place which assume the christian name. See the article "German Theology," on our first page. The leading Unitarians in this country, if we are not greatly mistaken, have descended nearly down to a level with the Neological system; and multitudes who call themselves Universalists, and many who are ashamed of bearing that name, stand, if they stand any where, precisely on the same footing. Those also, who take the broad Arminian ground do not in effect stand much higher; and those who are so forward to acknowledge the Trinity *chiefly in a due form of words*, and to place so much dependence on the sacraments and the liturgy, while at the same time they would shrink from the process of "cross examination"—it would be a curious question to ascertain where they stand. Names will avail little in the great day of account. Creeds and confesssions and sacraments and liturgies will have done us no good unless we shall have been truly circumcised in heart.

Bethel Records in New-York.—A writer in the New-York Observer speaks of the meetings in the month of June as having exceeded in interest the most sanguine expectations. This is gratifying intelligence; but when the writer in illustrating his point, proceeds to tell how one at the meeting had *expressed himself in prayer*, we feel that he has gone too far. This is or ought to be too sacred a business for the columns of a journalist. Persons who are much engaged in religion are afraid to speak much of their social prayers; and are no less desirous of having others silent respecting them.

The meetings alluded to, however, are immensely important; and for our part we should be glad to see them established on the whole line of the Canal. Perhaps *then* some of the *groceries would be shut.*

"*What can be done by a Mother?*"—The friends of maternal associations will find some interesting considerations under this head, on the last page.

Doctrinal Preaching.—That dry, systematic manner of preaching the doctrines, which has sometimes been complained of by those who love them "as living and glorious realities," is pretty strongly delineated by "Elihu" to-day; and, if we mistake not, the method which he prefers will find many advocates, especially among the enlightened friends of revivals. What he says about the majority in some congregations becoming orthodox *in the words* of their creed, is of course limited by what he has said before respecting the *continuance* of many congregations in error. See last two numbers.

Result of faithful Ministration.—The Rev. Mr. Grimshaw, of Haworth, Yorkshire, England, once said to Rev. Mr. Newton:

"When I first came into this country, if I had gone half a day's journey on horseback towards the east, west, north, and south, I could not meet with or hear of one truly pious; and now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life like

Simeon, rejoicing in the Lord's salvation; and besides five dissenting churches or congregations, of which the ministers and nearly every one of the members, were first awakened under my ministry. I have still at my sacraments, according to the weather, from three to five hundred communicants, of the far greater part of whom, so far as man who cannot see the heart (and can therefore only determine by appearances, profession and conduct) may judge, I can give almost as particular an acount, as I can of myself. I know the state of their progress in religion. By my frequent visits and converse with them, I am acquainted with their several temptations, trials, and exercises, both spiritual and temporal, almost as intimately as if I had lived in their families."

Mr. Newton adds:—

"A stranger who had stood upon the same spot, whence he could see little but barren mountains and moors, would scarcely think this declaration credible. But I knew this man well, and of all the men I ever knew, I can think of no one who was less suspected of boasting than Mr. G."

Here is a lively exemplification of what can be effected by *persevering parochial labour*, accompanied by the preaching of the word. This topic also is rendered more particularly interesting at the present time by the discussions of *Elihu*. His remarks on the subject of doctrinal preaching, to say the least, are as important as any other that he has offered.

Receipts of the American Colonization Society.—The editor of this paper, as one of the secretaries of correspondence, acknowledges the receipt of the following sums for the American Colonization Society:—

Avails of a collection taken up at Watertown, (N.Y.) on the 4th inst. particularly to aid Mr. Goff, of Lewis co., should he emigrate the ensuing autumn, - - -	$22 25
Avails of a collection in Sunday school, New-Hartford, on Sunday previous to the 4th inst. per Samuel Wells,	1 50
Avails of a collection taken up in Sherburne, (N.Y.) on the 4th inst. at a religious meeting, - - -	15 00
Avails of a contribution taken up in Groton, (N.Y.) on the 4th inst. at a meeting of the Bible Society, and by other individuals in the town, - -	8 00
Avails of a collection taken up in Groton, on the 4th inst. at a meeting of the "Young Gentlemen and Ladies' Association for Mental Improvement," -	7 00
	$53 75

The last of the above donations was accompanied with the following remarks:—

"The above named Association is one formed some time since, having for its primary objects, the promotion of good order in society and the improvement of the mind. Feeling in some measure the debt of gratitude we owe to divine Providence, for the rich blessings we enjoy, in that we are not groaning under the iron scourge of tyranny, or the cruel lash of slavery; we beg leave to present to the Colonization Society through your agency, the enclosed as a donation from the above named Association; and though our donation is but a trifle in comparison with the magnitude of the object in view, yet be assured, it comes accompanied with our most ardent prayers to Almighty God for success to the enterprise; for we anticipate with rapture, the day when Afric's sable sons shall enjoy that independence which we celebrate, and that liberty which we so highly prize."

The communication was signed by the presiding officer of the Association.

Such resolutions as the following are worthy of being generally adopted by our Presbyteries. The cause demands decision and efficient co-operation:—

For the Western Recorder.

Mr. Editor—The following preamble and resolutions were adopted by the Presbytery of St. Lawrence at its recent meeting:—

Your's, &c. G. S. B.

"Whereas the use of ardent spirits is a great and growing evil in our country, we feel it to be a duty of every friend of religion and of the country to discontinue the use of the same, and to unite in the efforts which are now making to suppress it.

"*Resolved*, therefore, That we, as a Presbytery, will by our example and precept, endeavour to promote the cause of temperance, and that we will personally abstain from the use of ardent spirits, and will not provide them for others, unless prescribed as a medicine.

"*Resolved*, That it be recommended to the churches under our care, to take this subject into consideration, and form associations for the promotion of temperance, on the principles of the American Society.

"*Resolved*, That Presbytery recommend the formation of county societies, auxiliary to the American Society for the promotion of Temperance."

For the Western Recorder.

THEATRICAL.

Mr. Editor—Having been informed of the decided stand which has been taken in your vicinity, against theatres and theatrical exhibitions, and that the sentiments of the better part of your community are opposed to these panders of vice, I learned with some surprise that you have two of them, (or as some of your citizens quaintly express it, a theatre, and a *horse theatre*), in your pleasant and interesting village. Being a stranger, I take the liberty of inquiring, through the medium of your paper, whether these theatres in any measure belong to, or are supported by professors of religion? Should this inquiry be thought impertinent or intrusive, I beg pardon. I disclaim every thing of that kind; but in these times when the enemy is arraying his forces against us, it becomes us not to be ashamed of the gospel of Christ.—And we have a right to require that every professing Christian "shew himself a pattern of good works"—"that he that is of the contrary part may be ashamed, having no evil thing to say." In the community where I belong, serious professors are becoming awake on this subject. Your's, A P——r.

Whether any professors hold property in either of these theatres, is certainly a fair subject of inquiry. As to the existence of the theatres, we may remark, that they were built and opened before the decisive expression of public opinion above alluded to, took place. Since then, they have not prospered; and it is to be hoped that they never will.

Political.

FOREIGN.

England.—The Nimrod, which arrived from Greenock, brought a Glasgow paper of the 2d of June, containing London and Liverpool dates of May 31st.

Nothing of importance was before Parliament on the 31st.

Greece.—The first sitting of the united Greek Deputies was held on the 1st of April, at Damalo, when the commission given to Lord Cochrane was read and approved. It creates him High Admiral of the Greek naval forces, which office he received under oath. It was expected that Count John Capo d'Istra would be appointed President by the government, in the absence of his brother, for five years at least. It was believed by some, though doubted by others, that General Church would be appointed to the chief command of the army.

Spain.—No new disturbance, and no important disclosures made relating to the recent disorders. No new measures of importance.—The celebrated chief Estans has retired to the mountains, and eludes the pursuit of General Manso.

London, May 31, Evening.

It is understood that Messrs. Brougham, Treslove, Rose and Bickerstith, are to have *silk gowns* immediately.

Mr. James, the author of Naval History, died on Monday.

It is reported that Lord William Beutinck is to be dispatched to Portugal, holding the joint characters of ambassador and commander in chief.

A letter from Carracas, dated June 13th, says—"A messenger arrived last night from Bogota. Congress had met and refused to accept the resignations of Bolivar and Santander."

A German Journal says, that the late King of Saxony has left to the Princess Augusta, his only unmarried daughter, a fortune of 18 millions of dollars (3 millions sterling) from his own private fortune.

The Princess Regent of Portugal remains dangerously ill.

Dates to the 16th May from Lisbon, state there is nothing new in the political world.

Papers to the 21st May from Madrid, state that the long expected change in the ministry had not taken place; but on the contrary that the apostolics had gained ground, by the nomination of one of their party to the place of corregidor of Madrid.

In a late debate in the British House of Commons, Mr. Huskisson advocated an appropriation of $200,000 towards the Canada canals, to enable her to meet another war with the United States, should it ever happen, by securing safer water transportation between Upper and Lower Canada.

DOMESTIC.

Cure of Drunkenness.—Among the multitude of cases recorded in the papers, as effected by Chambers' medicine, the following is mentioned in the Providence Literary Gazette.

The individual alluded to was a man of wealth, much respected; who had more than ten years been contending with his appetite. He "could not conquer his insatiable thirst, though he kept up still some appearances of decency. He drank two quarts of brandy a day" without being intoxicated, though he was often so excited as to be compelled to go to his bed at noon-day.

Being in easy circumstances in life, he was not obliged to expose himself, and thus was enabled to escape the odium which is generally attached to the character of a drunkard. To quote his own words, he was a "drunkard, habitual and confirmed," and though he made every effort to escape the fangs of the monster, he was unsuccessful, and at last abandoned himself to despair. His life, he said, was a perfect curse to him; and he would rather have died, than remain in his then despicable situation. In the hour of his calamity, and when every well formed resolution had failed, he heard of Dr. Chambers' panacea, and though he wished to take it, he dared not, lest some one should discover him.

At length, finding that there was no peace for him, he visited New-York, where he took private lodgings, in an obscure part of the city, for the purpose of avoiding his friends, purchased the medicine, and was cured. He states, that since he resorted to the medicine for relief, he has been completely happy; his health has improved, and his domestic home is the abiding place of bliss. The gentleman requested us to make this plain and simple statement, for the especial benefit of drunkards; and avows that one dose of Dr. Chambers' medicine, is worth more than ten thousand sermons on the subject, and will operate far more beneficially than all that a moralist can write in an age.

Fourth of July Accidents.—We have observed no less than six or seven instances of lives lost on the 4th inst. in the celebration of independence; and probably the numbers in the United States thus annually sacrificed, are not less than thirty or forty. One of the political papers, after giving a list of those killed in the adjacent towns, says—"So many accidents in such a limited compass, seem almost like an admonition to celebrate the day in a more rational and religious manner." A Waterloo paper mentions a man's being killed at Weed's Basin, without giving particulars; and that in Geneva, a young woman going to a ball broke her neck. by jumping from a carriage while the horses were in a fright, and immediately expired.

Practical Owenism.—We have no where else seen so full a statement of the affairs of New-Harmony, as in the following article from the Hampshire Gazette:—

Mr. Owen's Community.—Mr. Owen's attempt to establish his new social system in the west, on the principle of a community of interest, has entirely failed, and he has departed for Scotland.

A correspondent of the Worcester Spy, who has been a member of his society on the Wabash for 16 months, gives a brief sketch of their proceedings during that time. When he joined the preliminary society in December, 1825, the number of members was 1000, and all were in high hopes of success. Though they had many difficulties to encounter, they fully believed that on Mr. Owen's return from Scotland, they should be conducted directly to prosperity and happiness. Almost irresistible allurements were held out for youth to join the society. In accordance with Mr. Owen's precepts, amusements and pleasure were liberally encouraged; their days and nights, including the Sabbath, were spent in frolic and revelry; and balls, concerts and cards occupied almost their whole attention. Business was neglected, and confusion soon ensued.

Mr. Owen appeared among them in January, 1826, and immediately proposed the dissolution of the preliminary society, and the organization of a community of common property. This was effected after some opposition, and a new constitution was adopted. Soon after this, Mr. Owen introduced an uniformity of dress. That of the woman was a frock, very full, belted on, and extending a little below the knee, and pantalettes—the neck and arms bare. Some of the females rebelled, and would not wear the dress recommended, nor associate with those who did. The dress of the men was a short jacket without any collar, drawn over the head, with pantaloons buttoned on it, and belted round the waist. This dress was wholly discontinued after a few months.

Mr. Owen's next step was a public protest against the marriage ceremony. He said it was absurd for a man and woman to promise to love each other their *whole* lives. This measure was strongly disapproved, especially by the women. On the 4th of July, 1826, Mr. Owen came out with his declaration of mental independence, which drew from papers throughout the Union, showers of satire, invective and ridicule. He asserted that all the calamities of man had their origin in institutions of religion, individual interest, and marriage, and declared his community free from those sources of evils. This declaration excited feelings of astonishment and disgust among the members. Innumerable evils presented themselves before and after this event. The constitution was rejected, and various other plans adopted with no better success.

In October last, a contract was proposed by which those who invested their property were to receive it again, if they should afterwards withdraw, & a board of trustees was appointed. All did not do, and as bankruptcy was fast approaching, it was found necessary to order the least efficient members to leave the community. Many families left the place under very unhappy circumstances, uttering bitter curses against Mr. Owen; others could not go for want of means, and refused to obey the order; and finally the trustees were obliged to break up the community, and return to the individual system. Some hired or purchased houses or shops; others formed small colonies on the New-Harmony lands; a number settled in Ohio; and many returned to their former places of residence. Many respectable families have sacrificed much property to promote this visionary scheme, and the hopes of all have been blasted. Most of them have lost their confidence in Mr. Owen and attribute their misfortunes to him. Mr. O.'s son still remains at New-Harmony, and publishes a paper, but his statements are not to be relied on.

Thus has ended this new-fangled project for the melioration of the human race, and thus will end the plans of all pretended reformers, who discard the doctrines and duties of christianity.

Ohio Canals.—The following extract of a letter from Ohio, appears in the last Canandaigua Repository:—

The anniversary of our independence was celebrated on Wednesday last, and happily blended with the opening of the Ohio canal. There are now 84 miles of this canal in readiness for complete navigation, and on the 3d and 4th insts. boats passed from Akron, 38 miles south of Lake Erie, to Cleaveland. On the 4th, six boats arrived at the latter place from the interior, and others were on their passage, laden with the products of Ohio, consisting of flour, tobacco, and other articles, destined for *Baltimore*, and other Atlantic markets.

The canals in Ohio, I am assured by a distinguished engineer, are progressing with spirit, and no suspicion is entertained, of a failure in any part of the project. The event of opening the finished part of it was celebrated with great cordiality on the above day, by a very numerous and respectable assemblage of persons from adjoining states, who mingled with the inhabitants of Ohio, with much apparent interest and satisfaction. The oration was delivered by Reuben Wood, Esq. and is well spoken of.

On Tuesday last, I visited the deep cut of the Welland canal, in Canada, 8 miles west of the Niagara Falls. It is from 60 to 90 feet deep at this point, and 5 or 600 men, with 500 oxen, are employed in this work.

It is stated that Lake Ontario is now three feet higher than usual. The rise is attributed to the melting of the heavy body of snow which fell during the last winter. Lake Erie is also considerably higher than it was six years ago.—Five years ago it commenced rising, and has risen gradually ever since—each successive year finding it higher than the year preceding. It is now between two and three feet higher than it was in the spring of 1822.—*Alb. Adv.*

The Ohio river has fallen so low that steamboats are unable to ascend higher than Marietta; and they will probably be compelled in a short time to stop at Cincinnati.—*ib.*

Fossil Trees.—Near Galliopolis on the Ohio, are several petrified trees, imbedded in a precipice of sand stone. They are deposited in the rock, with their tops or branches in different directions, and some of them look like elm. They are darker and harder than the rock in which they are imbedded, and sparkle briskly when struck with a hammer. The bark is readily separated from the wood and resembles iron rust or black sand.

The Yorkville, S. C. Advocate, states the fact that there are now living in two adjoining beat companies, in York district, S. C. eighteen revolutionary soldiers, of whom two were captains and one a sergeant. All except two, lived in the same beats during the revolutionary struggle; and none of them have ever applied for a pension. They are from the ages of sixty-two to ninety years, and all live within ten miles of each other.

The Common Council of New-York, have appropriated $2000 to defray the expenses of lighting Broadway with gas lights from the Battery to Grand-street. The lamp posts are now placed 100 to 150 feet apart; in the different cities of Europe they are placed from 60 to 90 feet.

A company of practical mechanics have arrived from England, and are about to establish a *porcelain* manufactory in the vicinity of Pittsburgh.

Washington Irving.—The Wilmington, N. C. Recorder gives the following extract from a letter, dated Madrid, January 1, 1827:—"Our distinguished countryman, Washington Irving, is at present in this place. He came here for the purpose of translating some documents relating to Columbus, but finding them not likely to pay the trouble, he has given up the intention, and commenced an original work, now nearly finished, and which will be read with deep interest in the United States."

The introduction of spirirtuous liquors has been prohibited from lat. 54 to the Frozen ocean, within the limits of the Hudson Bay Company, as an experiment which if successful was to be extended to the rest of the company's territory. The experiment has succeded beyond the most sanguine hopes of those by whom it was proposed. Since the regulation was made, not a drop has been imported either for the use of the natives, or the officers or servants of the company, and the good effects of the measure we are told, are beginning to appear in the comfort and happiness of all parties. *Christian Reg.*

Important Improvement.—Mr. Richard P. Morgan, of Stockbridge, has invented an improved *Railway Carriage*, which so reduces friction, that *one* may draw with perfect ease, *upon a level road, fifty tons.* Mr. M. has proved this fact both upon a small model, and upon a waggon capable of carrying the usual weight of a common waggon, and if any advantage was had it was in favour of the latter. One pound, attached to this carriage and suspended over a pully, moved *seven hundred pounds.*

Mrs. Leigh's institution in New-York, for the curing of stammering, is going on with redoubled success. The plan is said to have been greatly improved by practice and experience.

Jacob Barker.—The trial of this noted man for conspiracy against the bank has at length resulted in his conviction.

Desha.—This wretched criminal, it is now said, has been pardoned by his father, the governor of Kentucky.

Superstition.—On a late trial for murder in Ross county, Ohio, one of the witnesses in answer to the question what he had done with the knife with which the fatal stab was given, stated, that he had thrown it into the fire, with the view of curing the wound, as he had been told that if it was burnt the patient would get well immediately!

Henry Sides and Jonas Bradshaw, recently killed a negro man in North Carolina, because the slave could not travel further on account of debility. They left him lying on the public high way.

Two trees were lately blown down in Rochester, in the east part of the village, the one killed a man and broke the back of a boy; the other crushed a house, the inmates of which narrowly escaped with their lives.

The Philadelphia papers speak of a frost in that city on the 22d ult.

The John Adams and the Hornet, men of war had succeeded in getting an English ship off a ledge near Mantanzas, with a cargo worth $50,000.

Great Haul.—The New-Haven Herald of last Tuesday, states that seventeen large *sharks*, from seven to ten feet in length, were taken in that harbour, east end of Tomlinson's bridge, on Monday morning, at one haul, in a seine for taking white-fish, and were all landed on the shore. Twenty-five thousand white-fish, and a large quantity of blue and weak fish (suckermongs) were taken at the same haul. It is supposed that the net contained at least 100,000 white-fish, most of which were lost in consequence of the injury done to the net by the sharks.

Nashville, (Tenn.) contained, in 1810, three or four thousand inhabitants; the population has increased to 6000, and rapid advances are making in improvement. Twenty steam-boats ply to New-Orleans, Pittsburgh, and other towns on the Ohio and Mississippi. The cotton exports are from 35 to forty thousand bales annually. Many other kinds of produce are also exported.

A Virginia paper calculates that there are 188,000 useless dogs in that state, which consume provision sufficient to support as many hogs, which would be worth at $5 each $940,000. Each useless dog, he adds, would probably kill one sheep per year, on an average, which at $3 each, would be $564,000. Thus making the maintenances of useless dogs in that state, amount to $1,504,000; more than three times the amount of the tax of that state!!

A proposition for a removal, made to the Seminole chiefs in Florida, has been resolutely rejected by them.

The academy for the education of Indian boys at the Blue springs in Kentucky, although established only about a year, contains not less than one hundred pupils from the Chioctaw, Creek and other nations.

Messrs. Goodell & Yerrinton propose to publish at Providence, a political and miscellaneous paper, "to record *facts* and discuss *principles.*" It will exclude the advertisements of lottery offices and theatres.

On the 18th of June, the number of emigrants who had arrived in Quebec, this season, was 8559. None of that number came out under government patronage.

Recent Publications—Works of Rev. John Wesley, the first complete American Edition ten vols. 8vo. Published by the Messrs. Harpers of New-York city.

The second volume of Dr. John D. Godman's Natural History has just appeared. It corresponds says the National Gazette, with the first in the merit of the scientific and literary execution, and the beauty of the engravings.

Scott's Life of Napoleon will be published during this or the ensuing week by Carey & Lea of Philadelphia. The English edition is in nine volumes, but the American being closely printed, will consist of only three octavos, and will, it is said, be put at a price so moderate, as to be within the reach of all who desire to be acquainted with the eventful career of Napoleon, in the style of the most popular writer of the age.

DEDICATIONS.

On Tuesday, the 27th ult. the presbyterian church in Mendon, N. Y. was dedicated to the service of Almighty God. Reading the scriptures by Rev. Mr. Parker, of Rochester: Introductory prayer, by Rev. Mr. Cook, of Chili: Sermon by Rev. Mr. Eddy, of Canandaigua: Dedicatory prayer by Rev. Mr. Penny, of Rochester.

The new meeting-house in the village of Adams, Jefferson co. will be dedicated on Thursday the 26th of this month. Rev. Henry Smith of Camden is expected to preach the dedication sermon. Exercises to commence at half past 11 o'clock, A. M. The scholars and teachers of the Sunday schools in the vicinity will assemble in the village, and walk in a procession to the meeting-house, where an address to them will be delivered. Sunday school teachers and scholars in the towns in the vicinity of Adams are respectfully requested to attend.

By order of the Trustees of the First Congregational Society of Adams and the Sunday School Union Society.—*Com.*

July 13. JOHN SESSIONS, Pastor.

ORDINATION & INSTALLATION.

Ordained by the Genesee Presbytery, on the 21st ult. Rev. *Charles Whitehead*; and installed at the same time pastor of the presbyterian church in Batavia. Reading the scriptures and introductory prayer, by Rev. Mr. Parmele: Sermon by Rev. Mr. Eddy, of Canandaigua: Ordaining and installing prayer by Rev. Mr. Correy, of Scottsville: Charge to the pastor by Rev. Mr. Hunter, of Middlebury: Charge to the people by the Rev. Mr. Myers, of Le Roy: Concluding prayer by the pastor.

DEATHS.

In this village on the 10th inst. Capt. *John C. Bull*, aged 52 years—*Barney Boyle*, 36 years; also an infant child of Mr. James Clark.—On the 13th inst. a child of Thomas Prince, 4 years, also *Lydia*, consort of Mr. Rnell Hooker, aged 66 years.

In Sudbury, Vt. of a cancer, Mrs. *Thankful Burr* in the one hundred and second year of her age.

In Salem, Mass. *Polly B. Holmes*, aged 55. Her death was caused by a fall from the chamber window of a house in Portland-street in a state of intoxication.

On the 3d of April, at Selston, Eng. at the advance age of 102 years, *Thomas Withers.*—He was a remarkably stout man. At the age of 96, in consequence of having some words with his relatives he packed up his clothes and walked a distance of 13 miles, where his younger brother lived, which journey he performed in safety.

In Italy, *Volta*, one of the most celebrated philosophers of the age, at the age of eighty-two. He was at the head of the University of Pavia.

"WHITE FRONT,"
"GREEN DOOR & BRASS KNOCKER,"
NO. 62, GENESEE-St.

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handk'fs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy.

Utica, July 17, 1827. 21tf

DENTISTRY.

THE Subscribers would inform the ladies and gentlemen of Utica and the surrounding country, that in consequence of having more applications in the line of their business, as *dentists*, than they can conveniently attend to during the hot season, they have engaged Dr N. E. Hall, *a first rate dentist*, for a few months, who will repair old teeth, or make and set new ones, in the best style and on the most reasonable terms.—Specimens of Dr. Hall's professional talents can be seen in this village, by those who wish to avail themselves of the advantage of his skill. His room will be in the dwelling-house of Dr. Burge, Whitesboro'-street, directly opposite the Utica Bank. He will commence on the 18th inst.

A WORD OF ADVICE.

Those who neglected the "price put in their hands to obtain" good teeth, while Dr. Gidney was in Utica, will have the rare privilege of retrieving a lost advantage by seasonably calling on Dr. Hall. GOODSELL & BURGE.

Utica, July 16, 1827. 29tf

MADISON COUNTY S. S. UNION.

THE Managers and friends of the Sabbath School Union of Madison county, are hereby informed that the yearly meeting of the Society will be held at Morrisville, on Wednesday, the 1st day of August, at 1 o'clock, P. M. The secretaries of the different Town Unions are requested to make out their reports, to be read on that occasion; & it is hoped that on that day, particular information will be given, either in writing or verbally, from every town in the county. As it is expected that addresses will be made, interesting intelligence communicated, and important measures adopted for the prosperity of this most important object; it is greatly to be desired that every friend of the Society in the county, may be present.

By order of the Society,
WILLIAM DROWN, *Cor. Sec.*

Hamilton Village, July 10, 1827. tAug1

LYMAN & KELLOGG.

B. S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American

DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

Also, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

Dr. Chambers' Medicine.

HASTINGS & TRACY have been appointed agents for the sale of Dr. Chambers' Medicine for the Cure of Intemperance. They have just received a quantity of the Medicine, which will be sold at the same price for which it can be obtained of Dr. C. himself. The many cases of cure which have been effected by this Medicine, cannot fail to recommend it to the public attention.

Utica, July 3, 1827.

SCYTHE STONES.

20 BOXES of Norway and Greenwich (Mass.) SCYTHE STONES, of superior quality and shape, for sale by the Subscribers. T. B. SEGUR & CO.

Utica, July 2, 1827. 27w4

REMOVAL.

Parker & Hastings,

HAVE removed to No. 90, Genesee-street, near their old stand; where they will keep constantly on hand a general assortment of articles in the GROCERY LINE. Their friends and the public are respectfully invited to call.

Utica, June 25, 1827. 26w3

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE BIBLE.

The following lines have often been attributed to Lord Byron, as having been written by him, on the blank leaf of a bible, a short time before his death. We could never believe they were from the pen of Byron; and it is now said that they are found somewhere in the writings of Walter Scott. Perhaps they will eventually be traced to an earlier origin.

Within this awful volume lies
The mystery of mysteries.
Happiest they of human race
To whom [their] God has given grace
To read, to hear, to hope, to pray,
To lift the latch—to force the way;
And better had they ne'er been born
Than read to doubt, or read to scorn.

The Palmer's Hymn.—The fine little fragment of poetry bearing this title, which begins,

"Lauded be thy name forever,
Thou, of life the guard and giver,"

has of late been erroneously ascribed to "Ettrick Shepherd." It is the production of James Hogg, who has been familiarly termed "*the* Ettrick Shepherd," and was originally extracted from a volume of his poems, for the 1st number of the 1st volume of the Recorder.

Psalmody.—A long discussion has for some time been carried on, in the columns of the Pittsburgh Recorder, which is chiefly founded on the question, "whether Christians, in the duty of praising God, are to be confined to the book of Psalms, or are justifiable in taking their songs of praise from other parts of scripture, and in singing hymns which are agreeable to the word of God"—a question which the editor observes, "has long been a subject of controversy, and a ground of continued disunion between four different denominations of Presbyterians."

We are glad that Presbyterians in Pennsylvania are willing to discuss the subject of psalmody in any shape; in this part of the country, it is treated with almost uniform neglect—so far as principles are concerned.

Madame Catalani.—This lady, of whom mention was made last week, in reference to the affectation of display while singing the song, "I know that my Redeemer liveth," continues to be the subject of newspaper remark. A Dutch paper of the 17th April, says:—

"Madame Catalani gave her first concert yesterday; and though the prices were doubled, the house was crowded. It is astonishing that a person, fifty years of age, should have such a powerful voice; but though the public applauded her with so much enthusiasm, many of those who heard her in her prime found a considerable difference."

After all, perhaps the absence of novelty in her meretricious ornaments of style, might have explained the seeming difference in her powers. It was the "*wonderful magic of her execution*," which procured her such multitudes of admirers. But the witchery of *such* magic disappears about in proportion as we become accustomed to it, and make it the subject of general imitation. And not unfrequently it becomes so disgusting, after a length of time, as to throw the whole field of taste into the opposite extreme of artless simplicity.

Miscellaneous.

From the Literary & Evan. Magazine.

WHAT CAN BE DONE BY A MOTHER.

When it is supposed that there is need of only a few educated ladies, those who harbour this opinion are probably either mistaken as to what constitutes *female education*; or entertain very limited views of the *influence* of that sex on our personal and national character and happiness. Perhaps their idea of an "educated lady" is associated in their mind with nothing better than some starched nun, or round mouth pedant; or the famous authoress of England, M. Woolstonecroft, who could appear before her guests in a ragged garment, and serve their drink in a broken tea-cup; because, forsooth, her literary occupations would not allow her to do otherwise. These things, however, so far from being the result of a good education, merely exhibit forcibly the want of it. But of this, more hereafter.

With regard to the *influence* of this sex on the other, and on society at large, much has been said and written. But as it is important that it should be properly estimated, and the impression frequently renewed, in order to any general reformation, a few instances will be here glanced at, recommended not so much by their novelty as by their truth.

That the celebrated John Newton was much indebted to his excellent mother for the early foundation of his religious principles and usefulness, there can be but little doubt. Indeed, this is substantiated by the record of his own experience. The same may be said of the excellent Cecil; the late lamented Samuel J. Mills, and the learned Sir William Jones, to mention no others. The latter ascribes all his attainments in literature, in which he was perhaps second to no man of his age, to a short and simple direction of his mother, frequently repeated to his youthful questions, "*Read, and you will see, my son.*" No less efficacious were the pious prayers and exhortations of the mother of Mills; or the weeping entreaties of Cecil's.

And what have *already* been the consequences of maternal influence in these cases? I say, *already*, for it is impossible to look forward through the lapse of future generations, and compute that vast amount of good, which the light of eternity alone can dissolve. Mr. Newton's exertions were evidently the means of forming the religious and moral character of a multitude of his contemporaries; and among others, that of Dr. Buchanan and Thomas Scott. And, if we merely look at the *writings* of these two men, to say nothing of their more active exertions, the extent of their usefulness is truly astonishing. Those of the former have roused the attention of the christian world, to the wretched situation of the Hindoos, and the pagan world in general, and already snatched thousands of the race of man from present and everlasting wo; and those of the latter, especially his commentary, have been the means of preparing other thousands, or hundreds of thousands, better to join in the enjoyments of everlasting life. The works of Mr. Cecil are now extensively read, with great pleasure and profit. And the philanthropic exertions of Samuel J. Mills have confessedly led to the establishment of the American Board of Commissioners for Foreign Missions, and a number of other benevolent societies, the existence and extensive usefulness of which are too notorious to require even to be mentioned. Behold the islands of the Pacific, and the flourishing colony at Liberia; and imagine a part of the extent of influence which may be claimed and exerted by one fond mother. Indeed, so great and lasting are the impressions received through the medium of "a mother's love," that it might be affirmed with some degree of correctness, that every child, and especially every daughter, owes to her its mental and moral conformation, scarcely less than its physical; and consequently, that the mental and moral character of each successive generation, especially in a christian country, are ordinarily just what the mothers of the preceding generation were able and willing to make them.

Nor is the maternal influence the whole that is to be regarded. There are other relations in which it must be acknowledged that (although man is the master, yet) "woman steers the ship." How many of the great projects of church and state, of war and peace, have their origin in "curtain lectures," or the parlour chat of conjugal affection? The fair daughters of Eve, and Delilah, and Herodias, and Abigail, and Esther, have not yet lost all that superior power of persuasion! nor can they, so long as the warmth of affection has more command over the activities of man, than the coldness of calculation. How striking an example of this in the early history of Rome! When a war had broken out between that people and a neighbouring state, and they were upon the eve of a bloody battle, the wives of the Romans, who were also the daughters of the enemy, sprung forward, and threw themselves between the contending armies, and by their tears and entreaties prevented the battle, and thus saved the rising generation.

The influence of the *daughter* is often by no means trivial. How conspicuous a place in the early history of Virginia, is held by the celebrated Pocahontas, throwing herself between the knife of her father, Powhattan, and his captive, Smith? But for the influence of that affectionate daughter, where now the "ancient dominion?" And who can tell how many a rash brother has been withdrawn from his bad purpose, or confirmed in a good one, by the tender entreaties of a *sister*, whose feelings he could not wound?

CEYLON.

THE BUDDHUIST PRIEST.

Power of revealed truth in his awakening.

Rev. Mr. Clough, of the Wesleyan missionary station in Ceylon, gives the following narrative of the influence of the gospel on the mind of a heathen priest:—

"About a month ago, a very interesting priest was introduced to me. We were perfect strangers to each other, and this brought an apology for his abruptness in calling on me. I first made an inquiry respecting his residence, &c. and found that he came from a place about 60 miles from Colombo, quite away from all missionary stations. His errand to Colombo was, he told me, to perform, by special request and invitation from the inhabitants, a ceremony which is called "Wasalakirima;" which is one of great importance, and requires about three months to perform it; but, from his manner of conversation, I could evidently perceive that there was something working on his mind which he wished to divulge. While in conversation, he received a message from his entertainers; but he requested permission to visit me again. He came according to appointment; & of the whole disclosure of this interesting character, I will give you merely the substance.

Some years ago, he met with a copy of the New-Testament in Cingalese; & knowing it to be some part of the Christians' sacred books, and the style of it such as he greatly relished, curiosity prompted him to take it with him to his temple, for the purpose of giving it a careful private reading; the perusal of this book so filled his mind with light, that he soon discovered the glorious superiority of the christian system over his own; the more he read, the more he became convinced of its truth, and alarmed at his own situation. But, in this state of mind, he had no one to fly to for direction, being remote from all missionary stations: No Philip was sent to this Ethiopian: He was afraid to quit the temple in search of instruction, lest, being discovered he should bring upon himself persecution, with the loss of all worldly good. He continued in this conflicting state of mind for several years; when at length, he received the invitation to Colombo, to perform the ceremony already mentioned; which he immediately accepted, with the hope that his journey would bring him in the way of some christian teacher. When he had arrived within two miles of Colombo, one of our schoolmasters met him on the high road, and put a slip of paper into his hand. We print such slips of paper, containing passages of scripture, or some short sentence or paragraph, that when our pious natives go along the road, they may give them to travellers, but chiefly to those who are on their way to "poojava" (worship) at the temples. The one put into the the hand of this priest was entitled "News from Heaven;" and the passage under it, "God so loved the world, that he gave his only begotten Son," &c. On reading this, his heart began to beat, and he asked the schoolmaster who published it? He replied, "The minister, Mr. Clough." The priest asked to be directed to him. You will rejoice to hear that he has already thrown off his robes, having publicly renounced the priesthood; the three months' ceremony which he came to perform is abandoned, and this intelligent man is now a candidate for christian baptism! He is, I am happy to say, under the instruction of my esteemed friend and coadjutor in the translating room, Mr. Chater, the baptist missionary; and I doubt not he will do well, and prove a valuable auxiliary to us in our important labours.

SPIRIT OF CONTRADICTION.

Mr. Neville and his good lady were a happy couple, and had no cause of disquietude, but what arose from a foolish spirit of contradiction about trifles. In important matters they were agreed. Mrs. Caperton and myself being on a visit to these friends, one pleasant afternoon, while sitting at the window, after tea, we observed at a distance a fire rising from the side of a hill. Some persons were in the habit of kindling those fires to make the grass grow better, in the spring of the year. Every thing till this moment, had gone on right pleasant. Mr. Neville remarked, that the sight brought the old distich to his mind—"*Fire on the mountain—run boys, run boys.*" "I believe you are a little wrong," said Mrs. N. "in the termination: It is—*run boys, run.*" "It is no great matter," said he, "my love," pettishly: "But I am sure I am not mistaken, who else may be." "Some folks always think themselves right," replied Mrs. N. "and ignorance and confidence generally go together." "Bray a fool in a mortar," exclaimed Mr. N. "You know the rest, madam." "Yes," cried she, "and, Answer not a fool according to his folly, too; or I could say something that some folks could not very well swallow, Sir." "Will you walk, Mrs. Caperton," said I. She rose, took her bonnet and shawl. "I am sorry we have driven you away, friends," said Mrs. N. mildly. "But Mr. N. is so unkind, as not to bear the least with me," added she, casting a side look at him. "Indeed, Eunice," said he, "my temper is so hasty. Come, love, don't let our friends leave us." We exchanged—"Good night, good night," and left them, with the remark that will apply to more families than Mr. Neville's: That the happiness of the domestic circle is oftener disturbed about trifles, for the want of a rein upon our passions, than by any causes affording serious ground of complaint.—*The Gleaner.*

REVOLUTION OF A COMET.

The zeal with which the interests of science were forwarded in New Holland, by Sir T. Brisbane, deserves the warmest acknowledgments of every liberal mind. Among the most curious results obtained under his patronage, by Mr. Dunlop, at the observatory of Paramatta, may be considered the one arising from the observations on the comet, of August, September, and October, 1825, and on the changes which took place in the figure of the tail, tending to establish the existence of a rotation round its axis. The periodic variations in the appearance of the tail, seemed to indicate the time of revolution to be about nineteen and a half hours. Similar appearances were observed by Le Pere Cyrat, in the tail of the comet of 1618; by Helvetius, in the tails of the comets of 1652 and 1661; and by Pingre, in the tail of the comet of 1769.

INTEMPERANCE.

In Wilbraham, Mass. 8000 gallons of ardent spirits are annually consumed. At 50 cents per gallon the cost is $4000; "a sum more than sufficient for all the public expences of the town, literary and ecclesiastical." A young gentleman at Wilbraham states, that a clergyman, a distant connection of his father's family, lived till he was an hundred years old, in the daily use of ardent spirits. Very temperately, however, measuring to himself, one half glass daily; he also used to deal it out temperately to his family. He had ten sons all of whom became intemperate, and their children after them, so that, it was thought now, there were forty drunkards among the old clergyman's descendants, all evidently made so by the gentleman's temperate use of ardent spirits in his house.

RUM ANECDOTE OF OLDEN TIMES.

To show in what estimation the primitive settlers of New-England held the necessity and use of ardent spirits, the history of the first barrel of rum ever brought into Norwalk, Conn. is here subjoined:—

A packet master had returned from Boston, and it was noised abroad, that he had brought a barrel of rum. The civil authority, the select-men and principal inhabitants of the town came together, and inquired if the thing was so. He assented. They declared with one voice—"You shall never land it on our shores! What! a whole *barrel* of rum! It will corrupt our morals and be our undoing!

INFIDELS.

Baron de Grim shrewdly observes, in a letter relating to the anxiety of the infidel D'Alembert to be buried within the walls of a church: "It is very strange that these philosophers think it so much better to be in the church after they are dead, and so much glory to be out of it when living."

PAPAL POWER.

Previous to the reformation, the pope was the prince of the kings of the earth.—He could relieve subjects from their oath of allegiance; he could depose monarchs, and give their kingdoms to whom he pleased. King John was deposed, and England was given to Philip king of France. John outwitted the king of France; for seeing his danger, he gave his kingdom to the pope. The pope now threatened Philip with excommunication, if he presumed to touch what belonged to the holy see. John now retained his kingdom, on condition of paying an annual tribute of a thousand marks to the pope.

ARABIC PERIODICAL PUBLICATION.

A work of an entirely novel nature will be commenced in July next at Paris, and will be continued monthly; namely, a Journal of Science and the Useful Arts, in the Arabic language, for the benefit of the east. It is to treat of mathematics, (comprehending astronomy) geography, chemistry, geology, (comprehending mineralogy), medicine, surgery, anatomy, agriculture, &c.

MAGNOLIA.

Near Fish creek, in Virginia, 10 or 12 miles from the Ohio, there is a grove of the lofty magnolia, and in the season of flowering they fill the wilderness with delicious fragrance for several miles around. The leaves are more than three feet in length, and of proportionate width. There are no other trees of this kind within 500 miles. It has been stated, that the flowers of the magnolia in Florida, have been smelt at the distance of sixty miles.

A Wife's Occupation, in 1534.

"The wive's occupation is to make her husband and herself some clothes, to make blankettes and coverlettes, to washe and wrynge, to wynnowe all manner of cornes, (grain), to make malte, to make heye, to helpe her husband to fyll the dounge carte, drive the ploughe, to loade heye, corne, and suche other. To goe to markette, to sel butter, chese, mylke, egges, chekyns, hennes, pygges, gese, and all manner of cornes."—*Fitzherbert.*

THE ENGLISH LANGUAGE.

The difficulty of applying rules to the pronunciation of our language, may be illustrated in two lines, where the combination of the letters *ough* is pronounced in no less than seven different ways, viz: *o, uf, of, up, ow, oo, ock.*

Though the tough cough and hiccough plough me through,
O'er life's dark lough my course I'll still pursue.

If a man lives and dies a mere *professor*, it had been better for him if he had lived and died a mere heathen.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE, JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (onlr.)

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.